

Polygamy

p. 281 ff

Report of the

American Commission
1897.

See also

for the report of the American Commission on the

Practice of Polygamy p. 36.

and also allude to the date of p. 126 — 187.

RECEIVED

5, 1896

MAY 16 1896

155 South Third Street

MR. SHEER.

My dear brother Sheer:

You will all be glad to know that we did stand firm against admitting Polygamists to baptism & Christian fellowship. Let me explain how it came about. I reached the place of meeting at 10.30 & found Dr. Craven & Mr. Junkin together. The battle began at once. To my delight I found Mr. Junkin with an excellent paper which I will be able to show you when it comes to me. It was on the Bible (Old & New Test) Law of marriage. So I found we were side by side in the contest. Dr. Craven maintained that

the end their ovature. The only constitutional way of disposing of the matter, is to pass from court to court until the Assembly is reached. I hope therefore that in case a Polygamist is received into any church under the care of the Board, that complaint will be made to Pres. & if necessary to Synod etc. I hope too that every clear instruction may go from our Board to all the Missions in Polygamous countries, letting them know that the Board expects this course to be pursued.

Your letter came at midnight, & my son heard the bell & took the letter to his room. I left home at a 1/2 before 7. & did not see the letter till I returned.

Mr. Junkin is with you in regard to putting away that. I only we did not have to divide on any thing.
Yours sincerely, John D. Wells.

Polygamy was introduced by God in
the older times, & improved from
Timothy & Titus that it was prohibited
in the Apostolical Churches. I need not
inform you how we battled him.

He saw at once that not Mr.
Justin or I would have to
present a Minority Report, but
he would have to do it.

We suggested then that the over-
ture or Memorial of Synod of In-
dia, did not require us to grapple
with the question of the lawfulness
or unlawfulness of Polygamous
Marriages, but simply to report to
Gen. Assembly an answer to the
overture. We were of one mind
that the Assembly has no con-
stitutional right to leave the Syn-
od free to do as they please in
the matter concerning which

RECEIVED

MAY 12 1896

MR. SPEER.

Brooklyn May 11. 1890 E.

Brother Speer:

D E
B.

Of the members of the Council
 are of one mind, & independent minds on
 the subject of baptizing the heathen.
 I have read your words, that I may
 consider them before meeting the Committee
 again & my own. This is a very a plain
 thing; but the subject is important, & I
 appreciate any views you may have
 to me, and will welcome light.

With some of the missionaries in the
 area & elsewhere, I think that some who
 believe in baptism should be baptized.
 I believe that some of the heathen
 are sincere disciples, & I would regard it the least
 of several evils to decline baptizing them.
 I could not consent to baptize them,

If I believed exceptional men to be
 sincere disciples I would regard it the least
 of several evils to decline baptizing them.
 I could not consent to baptize them,

Episcopalian Church at this time I believe would hasten a consensus of all portions of the Christian Church.

The effect of answering the overture of the Synod of India affirmatively would be a greater hurt to the cause of purity than to decline answering it one way or the other. Indeed I think the Supreme Judiciary of the Church has no right to give an affirmative answer without sending the question down by overture to all the Presbyteries & after receiving their answers, recording & publishing the result. As the matter now stands the reception of polygamists with two or more wives, or requiring the putting away wives, the mothers of children, and then receiving them with the first wives they married, would be an offence against the word of God that ought to be carried from Session to the Assembly.

They were not monogamists. Nor would I dare
 take the responsibility of requiring or permit-
 ting them to put away any of their wives either
 in accordance with the laws of the land, wheth-
 er they bore the names of wives or concubines?

To put them away is to wrong them in
 two ways, viz to deprive them of what
 they came into marriage for, including
 the legitimacy of their offspring, and to put
 them into the class of adulterers with ex-
 posure to the peril of becoming vicious.

There must be a beginning of putting
 the Church of the world on the high disciplin-
 ed ground, and I think the time has
 fully come for doing so.

The Church is a unit. The ends of the
 Earth are brought together by steam and
 electricity. Material products, thoughts,
 & persons have quick transit from
 continent to continent.

The fact that there were polygamists in
 the Old Test. Church and the claim that
 is made for the existence of polygamy
 in the early Christian Church from the
 doubtful passages in Timothy & Titus do
 not justify its toleration in the Christian
 Church of any land now.

A firm stand taken by the Pres-

And the only way that I can think of, to preserve the peace and
unity of the Church entire is to hold polygamists under the
laws of the land where they live, to require them to keep cove-
nant with their wives, to preserve the legitimacy of their children,
and as to the Church, if they profess conversions, to keep them
as close to it as possible without baptizing them, & treat them
with all tenderness & love, - I would baptize their wives and
children if they are believed to be Christians. No wife of a
polygamist has even one entire husband.

Principly 1. The conversion of polygamists is at least questionable.

2. If they are Christians withholding baptism does not keep them
out of the Kingdom. I had better putting away & we ought to.

3. To baptize them as polygamists is to put a temptation in the
way of men to take all the wives they desire & then apply for
the ordinance, 4. The Church is a unit; the ends of the earth
are brought together. The terms of the fellowship should be same
everywhere. 5. The wives & children of polygamists can be baptized,

Mr. Robert E. Speer

Yours sincerely
John D. Wells.

Washington, D.C.,

1733 Q, N.W.,

May 13, 1904

RECEIVED

MAY 14 1904

MR. SPEER

My dear friend Speer:

I am truly
thankful for your answer received
this morning. I am ashamed of my
ignorance on this subject, but ask you
to allow for the buying of my entire library
& almost all my MSS. & notes. But I am proud
of finding myself in perfect agreement
with you on this vital question, having
just looked over your reference to Vol. 2 of
the Ecumenical Conference.

I will enclose a clipping from the
leading paper of this city, of wide cir-
culation & great influence. This notice
came out at the time when there was
a feverish interest in the Sweet investi-
gation by the Senate Committee, owing
especially to the circumstance that the
examination of Smith, the President of
the Mormon Church, had just been

of The N. Post, Nch 21,
 Completed. This announcement amazed
 me; & thinking there was some mistake
 in it, I resolved to answer & rectify it
 4. But in a day or two Dr. Snyder of
 Brooklyn, now a returned Missionary
 from Liebo, Congo F. S., was a guest at
 my house, & ^{he} confirmed every word of it
 as True. Dr. S. & others had convened here
 to devise ways & means of changing King
 Leopold's horrid course.

Well, at Keston, I brought in an
 Overture to the Southern G. A. to meet
 next week at Mobile, along the line exactly of
 your position. The Law of the Kingdom
 as laid down by Christ, Matt. xx: 5-6, is
 too plain to admit of question. The reason
 of the law involves unequivocally the vital
 issue, whether the heathen shall be Christian-
 -ised? or the Church heathenised?

The vote in Keston was 8 to 15 & a pro-
 -test was entered; but my judgment is, that
 if the G. A. fail to act in substantial

*disparaging conversation Dr. Morrison stated the same
it is an actual state of fact.*

THE WASHINGTON POST, MONDAY, MARCH 21, 1904.

swept away by the evil currents that are running so swiftly and powerfully all around us. Some, at any rate, will hearken to the voice of the church. She may save some of her own people."

POLYGAMOUS PRESBYTERIANS.

They Are to Be Found Among Natives of the Congo Free State.

Polygamy thrives in the Congo Free State, not alone without the medium of a Mormon Church, but within the Presbyterian Church, according to the description which Rev. W. M. Morrison, a missionary to that country for the Presbyterian denomination, presented to the congregation of the Central Presbyterian Church, last night.

"Some of the natives have as many as five wives," said the missionary. "Many members of the church have as many as two wives. When they are reprimanded for polygamous living in the church, they will respond that they had the wives when the gospel was brought to them; that it is the custom of the country, and previous to the coming of the white man no one thought it wrong; and, therefore, it would be wrong to desert all but one of the plural wives and their families."

Rev. Mr. Morrison spoke of this point of the African's life in a talk on the work in the Congo Free State. Women, he said, possess rights there which are hardly dreamed of in the Orient, and more than the American woman. The clothing varied from the "black," which the children wore, to a single strip of cloth, or, in some cases, a sheet which wrapped the body. The religion of the natives was that of ancestry worship.

On the Subject of Polygamy.

An overture from the Chesapeake Presbytery to the General Assembly of the Presbyterian Church in the United States, to meet in Mobile, Alabama, May, 1904:

Whereas, The Missionaries of our Church are confronted by polygamous sentiments and practices in the States and Territories of our country, North and South, not only by Mormon citizens, but also among our Indians, and the inhabitants of our island possessions and likewise in foreign lands; and,

Whereas, Under the light of the gospel no man can marry a second wife while his first wife is living, without offending against the laws of Christ, and such relation is pronounced criminal by the United States Supreme Court, although it may be justified by heathen custom and law and be entered into in ignorance of the truth, yet it cannot be perpetuated nor connived at by one who has become a follower of Christ; neither can it be justified by His Church.

Therefore, the Chesapeake Presbytery solemnly invokes the General Assembly to make the following deliverance without delay, to-wit:

1. That no church under its care shall be allowed to tolerate the polygamous or concubinous relation on the part of any of its members, whether in Christian or in heathen lands.

2. That when any man in polygamous relations offers for membership, every wife except the one first married, if alive and faithful, shall be repudiated.

3. That if the wife or wives thus repudiated, or their children, or both, be dependant, then the Church shall kindly assist him in their support, if need be.

Converts from heathenism should be treated very tenderly in this painful situation, and yet they should be dealt with in all fidelity; and when a man is called to separate from all but his first and only wife, he should be enjoined to make provision for those from whom he is separated to full extent of his ability. (See Moore's Digest, p. 507.)

4. That any woman in polygamous or polyandrous relation must abandon the same as a condition of Christian union & church membership

5. All enjoined to enforce this order

Presb. Standard, April 27, 1904 p. 216

3.
support of the Overture, it will
disgrace our church & do infinite
harm. I will clip the overture & enclose
it.

Respectfully & Cordially

J. S. Laws
"

RECEIVED
AUG 3 1904
MR. SPEER

Harbor Beach, Mich.
Aug 1st 1904

Mr. Robert E. Speer,
New York City

Dear Sir and Brother

Has the Presbyterian

Church ever, in any of her mission
fields taken into the church men
and women who remain in polygamy?

It is claimed by a Mormon
leader here that such is the case, and
says that ~~the~~ our records of work in such
fields states that we have. Is there
or was there ever any action taken by
our church in this matter?

This Mormon wanted to know if
the Presbyterians would take the
Mormons of Utah in the church with
their polygamy. I said no.

I would like to have a positive
statement from headquarters on this
subject as we have to combat this
sect here.

Please find stamp for reply
your brother in Christ

John W. Stewart,

Pastor.

(over)

RECEIVED

JAN 1908

Mr. Speer, The United Free Church of Scotland.

Foreign Mission Offices,

Castle Terrace

Secretaries:

REV. JAMES BUCHANAN,
GEORGE SMITH, LL.D. C.I.E.

TELEGRAMS:

"FREE, EDINBURGH"

TELEPHONE N° 638.

My dear Mr. Robert Speer
Edinburgh 13th Jan 1908

Your letter of 3rd inst, just received, I have read & my colleague & I both agree to reply that neither our Church, before our Union in Oct. 1900, nor the United Church since has any declared legislation or policy on the subject of Polygamy & Church Membership. Such Missionary work of the 15 Mission Councils left to exercise his own judgment. In Natal, where the British Colonial Government has never been equal to its duty to the Natives, but has encouraged their sundry customs & discouraged Missionary evangelization, the question has been often discussed. One (dissenting) Missionary, Rev D. Dalzell was almost fanatic in his opposition to polygamy, and would not admit the truly converted wife or wives of a polygamist to the Church. The majority have always done so, however. All are agreed that no polygamist should hold office in the Church. I am sending you a letter to Rev J. Farley Daly who has succeeded me as Secretary of the Rev. Ethelric Mission. Yours truly, G. Smith Sec

March 23rd, 1910.

The Rev. H. W. Joyling,

Red Springs, N. C.

Dear Mr. Joyling,

In returning from Scotland last week I found your circular communication with reference to polygamy and the Mission Churches. I cannot answer the inquiries of your questionnaire, but I can give you my own views, which are unflinchingly opposed to the admission of polygamists or the toleration of polygamous relations in the Christian Church.

Some of the reasons for my views are as follows:-

1. That that which would be made the ground of expulsion if in the Church, should constitute a barrier to admission to the Church;
2. That it is not Church membership or any Christian requirement which makes polygamy wrong, but a law of nature, and that ignorance or mere compliance with usage offered as an excuse for the contraction of polygamy cannot warrant its admission to the Church;
3. That the only way to keep polygamy out of the Church where it is acknowledged that it ought not to be is to exclude or expel those guilty of it;
4. That the requirement that a polygamist should live in marital relation with only one wife is not a requirement that he should cease to support the others; on the other hand, he should be required to do so;
5. That there is no Scriptural or rational ground for admitting a man to the Church and then excluding him from office, as some propose, on the ground of his marital relation;
6. That the allegation that such a course is recognised in the epistle to Timothy in I Tim. 3: 2, which specifies that a bishop must be the husband of one wife, thereby implying that there were ordinary members who had more than one wife, can only be defended by acknowledging that the statement regarding widows in I. Tim. 5: 9,10, namely, that each

The Rev. R. W. Jopling-P. 2.

March 23rd, 1910.

should have been the wife of one husband, proves that there was polyandry also in the early Church; 7. That the purity of the home is an essential not to be imperilled by any concession or in any way whatsoever; 8. That to admit polygamy into the Church defiles the ideal of the Church as described by Paul in the noble passage in the fifth chapter of Ephesians, and cuts at the foundation of Christian morals and the Christian revelation; 9. That it weakens the testimony of Christianity to righteousness; 10. That polygamous wives have no right to continue marital relations which can be defended without dissolving the foundation of purity; and 11. That it does not affect the case to say that there will be but a few exceptional instances of such baptisms. It is a question not of few or of many, but of essential moral principles.

The principle that is involved in this matter is a very great principle, fundamental, I believe, to the life of the Church. Practically, however, the question comes up in very few mission stations, and even when it does come up it is presented in a way that makes it clear to everyone that the principle of absolute monogamy must be insisted upon. It is one of those questions which can easily get an undue amount of attention; but once it is raised, it seems to me to be a question where the right principle must be seen and established.

There has been a great deal of printed matter on the subject, which I presume is in the hands of your committee. Some of our missionaries in Korea some years ago made an extensive investigation of the practice and views over the whole mission field and embodied the results of their investigation in some published articles and pamphlets. I presume that you have these.

The Rev. R. W. Jopling-P.3.

March 23rd, 1910.

I should be very glad to see a copy of your report to the next General Assembly, if it is printed. Will you kindly tell me how I could secure one?

Very sincerely yours,

Dictated March 16th.

March 23rd, 1910.

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March 23rd, 1910.

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Very sincerely yours,

Dictated March 16th.

An editorial
inquiry was received from
Mr Jopling last Oct. & was
replied to by S. Halley &
myself - See letter Oct 19.
I referred him to the
biographical conference
report N.Y. 1900.

No reply has been
made to this, as he desires
your personal word at present.

SAMUEL SPAHR LAWS,
(A. M., M. D., D. D., LL. D.,)
1733 Q STREET NORTHWEST,

RECEIVED
DEC 10 1907
WASHINGTON, D. C.
DR. SPEER

My very dear friend: I write to
ask your aid in putting us
in possession of the positions
of the Canadian Presbyterian
Ch., the Irish Ch. & the Scotch
Church, on the subject of
polygamy - the baptism of com-
munion with such.

My primary concern is not about
individuals but about these bodies.
The reason is that it is asserted by one
of our returned missionaries, that
all these bodies sanction this practice.

I wish to get at the subject as it
stands in their constitutions & mis-
sionary manuals, or rules of conduct
for the missionaries.

This information must be in the
Library on yr floor. And if you will
place the order for it to be type written

For me, I will gladly pay for it
& be greatly obliged.

I will again inclose the deduct-
ment of Dr. Mark B. Frier, a re-
turned missionary from China
& a member of S.C. Presbytery

The S.C. Presb. refused to prosecute on
acc of the position of the Mobile G. A. &
the Synod S.C. referred the case back
to presb. & there it is now.

Prof. R. C. Keed, Prof. Ch. Hart, in the
Columbia Univ, S.C. has taken up
the case & others have doubted in.

I listened with interest to your
Anti-Bryan Address

This judicial case is complete in
itself. I hoped you would give me
some expression in regard to it

The Law of Monogamy is the law
of Christ's Kingdom. None dis-
pute this, all ~~concede~~ that this is
the law & proclaim themselves in favor
of it. But all are not in favor of
enforcing the Law? It did not fully take
in the situation & our modern missionary
mistake to reverse it!! What a tragedy. SSL

When the overture on Polyg. was carried in the Spring of 1904, the criticism was made, if such a state of case exists why not at once make a judicial case of it. It was then replied that there are 2 methods of procedure, administrative & judicial.

Indictment of the Rev. Mark B. Grier for Baptizing and Receiving Into Christian Communion Persons Known by Him to be Living at the Time in a State of Polygamy.

In the name of the Presbyterian Church in the United States, the Rev. Mark B. Grier, being a minister of the said church and a missionary thereof at Hsuehoufu Station, China, and a member of the South Carolina Presbytery of the Synod of South Carolina, of the aforesaid Presbyterian Church in the United States, is herein, by this indictment, charged—

Charges.

1. In the first place, with having administered the sacrament of baptism to an adult Chinaman known by the Rev. Mark B. Grier to be living in a state of polygamy at the time of the said baptism, and who, moreover, had persistently refused to renounce his polygamy and conform to the law of monogamy; and also—

2. In the second place, the aforesaid Rev. Mark B. Grier is herein charged with having received into fellowship and Christian communion, another Chinaman who had been baptized years before by a Baptist minister and was known to have lived thereafter and to be living at the time of this his reception into Christian fellowship in a state of polygamy.

Document.

What is deemed an adequate ground of these charges may be found in the following document which is herewith submitted as evidence for the consideration of the court. This document is a letter written by the Rev. Mark B. Grier, the respondent in this case, which reached me through our Foreign Mission Office in answer to inquiries instituted by myself and forwarded by this office to missionaries in the field. I wish to thank the Rev. Principal Grier for it, and to state that it is the basis of instituting this suit, not for the purpose of eliciting any censorious and exemplary condemnation of the persons involved in these transactions narrated, but to evoke a judicial and formal deliverance on the

Signatures the church that are taken down

and it was aimed to try the people's justice for action first. I guess he likes the justice administration brought this judicial case. 16, 17-18. Show more of this. It must be in the mind of the church, not just a party or a minister in the

merits of the questions at issue by the General Assembly of the Presbyterian Church in the United States, to which the case may be carried up by appeal.

NASHVILLE, *Nov. 27th, 1906.*

Rev. S. S. LAWS, D. D.,
1733 Q. St. N. W., Washington, D. C.

DEAR DR. LAWS: I have received a letter from Rev. M. B. Grier of Hsuehoufu Station, China, of which I send you a copy in so far as it relates to polygamy, which was the subject of inquiry in answer to which the letter was written.

Fraternally and truly yours,

S. H. CHESTER, *Sec'y.*

"Copy."

HSUCHOUFU, CHINA, *Oct. 20th, 1906.*

Rev. S. H. CHESTER, D. D., *Nashville, Tenn.*

DEAR SIR: Yours of Sept. 4th, to hand. In it you wish me to give you for Dr. Laws' information, "exactly the number and names of churches connected with our Missions which have polygamous members and the number of such members."

[*Item 1.*]—Without taking time to communicate with each of the stations, I think that I am entirely correct when I say that there is only one station in the North Kiangsu Mission at which there are polygamous Christians, and that station is Hsuehoufu. There is only one member of the North Kiangsu Mission who has been guilty of actually baptizing a polygamist and that is myself. The total number that I have baptized is one. This is a man fifty odd years of age, who took his second wife years before he became acquainted with the Gospel. He lives about sixty miles from this city. When our evangelists visited his place in their preaching tours, he became interested in the Gospel and as *he is a man of some means*, he came at intervals, for several years to our station, remaining several weeks at a time, at his own expense, for the sole purpose of studying the Bible. He applied for baptism and was repeatedly refused on the ground of his polygamous relations. He was persistent in his application during two or three years. Through all this time we were able to discover absolutely no unworthy motive in his desire to enter the Church. Finally, not being able to justify myself, *either on Scriptural or other grounds, either in compelling him to discard the woman whom he had taken or in longer refusing him the rite of baptism*, I did with the

approval of Mr. Grafton and Dr. MacFayden (Mr. White having left the station) administer the same.

It may be worth while, in passing, in order that all the facts may be before Dr. Laws, to state that a few months previous to this baptism, one of our most trusted and valuable members had taken, during our absence for the summer, a second wife. On our return he was promptly and publicly excommunicated. In order, therefore, that the position of the church might be made perfectly plain on this important subject, I took occasion at the time of this baptism, to state to the entire congregation the grounds of our action in both cases. The distinction is fundamental and one that the Chinese readily recognize and heartily assent to.

[*Item 2.*]—This, then, is the history of the only case which, so far as my information goes, has ever been baptized by a Southern Presbyterian Missionary in the North Kiangsu Mission, or in the entire China Mission. There is, however, another case which should be mentioned. It is that of an old man who was baptized about twenty years ago by the lamented Mr. Jones of the English Baptist Mission of Shantung, who formerly worked this territory. The man was left with but little instruction and afterwards (very soon after we opened Hsuchoufu) he took a second wife, claiming when remonstrated with, that he did not know it was contrary to the rule of the church. He was suspended for a year or more and then upon a public acknowledgment of his error he was *re-admitted to communion without* being compelled to discard his wife. *We could not be sure* that he was ignorant when he took this second wife but we accepted his statement and restored him on that basis. While, therefore, none of us are responsible for his baptism *we are responsible for allowing him to commune with us.* There are no other polygamists in connection with this station nor any other station of our Mission, so far as I know.

["I authorize you to sign my name to letter.—M. B. Grier." Wire me September 9, 1907, from Due West, S. C., on reading this charge.]

(End of the Grier letter.)

And now the South Carolina Presbytery, of which the Rev. Mark B. Grier is a member, is hereby and herein notified that it is charged on this evidence that the said Rev. Mark B. Grier did, in these proceedings, narrated by himself, act contrary to the word of God as interpreted in the standards of the Presbyterian Church in the United States. and "against the peace, unity, and purity of the Church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof" (Book C. O. 164).

The woman was kept waiting for this answer.

As defined in the Book of Church Order, chapter III. 1, par. 152: "An offense, the proper object of judicial process, is anything in the principles or practice of a church member professing faith in Christ which is contrary to the word of God. * * * Nothing, therefore, ought to be considered by any church court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these standards."

In a judicial case it is not permissible to dissent from the standards as the authoritative exposition of God's word. And on the subject of polygamy, which is the *gravamen* of this charge and case, it is proposed to cite two passages from these standards which are so explicit in setting forth the law of our church, which law inexorably binds every one of our church courts and individual church members, lay or clerical, so plainly and unequivocally as to preclude the need of argument and render comment superfluous:

1st. Confession of Faith, chapter XXIV., on Marriage and Divorce, section one is in these words:

"Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time."

2nd. This is buttressed by the answer to Q. 139 of the Larger Catechism. I quote:

"What are the sins forbidden in the seventh commandment? Answer. The sins forbidden in the seventh commandment, besides the neglect of the duties required, are adultery, fornication, etc., having more wives or husbands than one at the same time."

It may be remarked that this is the doctrine of even natural religion, and not simply of Christianity. As the Savior expounds it, the conjugal relation of one man and one woman was ordained at creation for the race of man, and, therefore, every departure therefrom by even the heathen is sinful, though it be a sin of ignorance. And the Christ did not claim to originate monogamy, but proclaimed it as God's original and universal law, and sanctified it as the law of His spiritual kingdom.

* This cuts off from all who recognise His authority any justifying plea for polygamy on the part of the heathen

(See Bible Argument, chapters IX and X of "Polygamy and Citizenship in Church and State," by S. S. Laws, with the supplement entitled "Foreign Missions.")

In the document submitted above as the undergirding of this case the facts are so clearly, frankly, and fully stated by the respondent himself as to preclude the necessity of citing witnesses; and for a like reason there is no occasion for any delay in entering on the trial, it being understood that the respondent proposes to enter a plea of defense, of which it is presumed that notice or an abstract may at once be given and the plea *in extenso* be presented at any stage in the course of the appeal at his discretion.

As the transactions narrated and the disciplinary irregularities alleged are manifestly not of a private but of a public nature, and as they pertain to a confessedly sinful relation which implies personal and family sinfulness or licentiousness, and must have an important bearing on the peace, purity, and prosperity of the Christian religion and especially on the Church of God among the heathen, and also in Christian lands, it seems to be not only the right but the duty of the Presbytery without further investigation or delay, to institute process in the exercise of its original jurisdiction as in such cases provided and in duty bound.

Book of Church Order, Pars. 62, 162, 163, 166, 60, 90, 173, 174, 191, etc.

All of which is respectfully submitted to the South Carolina Presbytery of the Synod of South Carolina aforesaid by Samuel Spahr Laws, a member of the Presbytery of Chesapeake of the Synod of Virginia, of the Presbyterian Church in the United States, who will ever pray that the great Head of the Church, who promised to be with His Church till the end of the world, will by His Spirit so guide all those whose duty it shall be to consider and to act in this important case that the conclusion attained and the deliverance made shall aid in conserving the purity and increasing the power of the Gospel of the Son of God in all lands, for all time.

SAMUEL SPAHR LAWS.

WASHINGTON, D. C., 1733 Q STREET, N. W.,
September 10, 1907.

Supplementary Memoranda.

1. As to the part taken by Rev. Mark B. Grier in these transactions, it is respectfully suggested that two things should be borne in mind: One is that his acts were not strictly individual, but were in concurrence with associated brethren. Although he may be willing, as he says, to take the entire responsibility, still none of us should consent to that. The other mitigating circumstance is that neither his Presbytery nor the General Assembly had been called on to make any previous deliverance for guidance otherwise, on the subject. Some allowance may reasonably be made also for obliviousness of constitutional requirements and the difficulty and impracticability of individual missionaries satisfactorily wrestling with the original applications of the same to new cases and situations.

2. But it should not be overlooked that while this condition of things mitigates the gravity of the personal irregularities, it magnifies the importance of the General Assembly's calmly and deliberately formulating a constitutional deliverance without further delay. Not individual missionaries, nor mission stations, nor inferior courts are competent to effectively dispose of such constitutional problems, but only the General Assembly. This suggests an appeal, in any event, to the General Assembly for decision, and perhaps the Synod may consent to its being direct as provided in par 259, Book Church Order.

Were this concrete case allowed to stand unchallenged and unrectified as a *precedent*, it is deemed the anticipation of calmness and sobriety that its influence would be so baleful as to be subversive of the fundamental principles of our church order and authority. It would breed ecclesiastical anarchy.

All our church courts have their duties as well as their rights, and when duty points the way, that is the end of discretion and expediency. (Book C. O., ch. XII, sec. 2, 247-254.) Missionaries, like other Christian workers, go into their fields not to do Christ's thinking, but to obey His

orders. A railroad superintendent ordered a bumper placed in the St. Louis depot of the North Missouri Railroad, and directed the laborer to sink the beam five feet. Noticing that the man was tamping it in at three feet, he asked him why he did not sink it five feet. The man answered that he found the ground so hard that he thought three feet was enough. The angered superintendent abruptly discharged him, with the emphatic remark: "I did not employ you to do my thinking, but to obey my orders." Ministers and missionaries, like all other laborers for Christ, are not to do His thinking, but to obey His orders, and our church standards are to us as a church the scriptural definition and prescription of his orders, and on no subject are these orders more explicit than on the conjugal relation as that of monogamy to the entire exclusion of simultaneous so-called polygamy.

3. It is surprisingly noticeable that the polygamous case of baptism, as the narrative shows us, was not a case of ignorance at all, but of persistent refusal to listen to the instruction of the missionary. At last the polygamist prevailed over the missionary. Heathenism gained the day. By such a course Christianity would be heathenized rather than heathenism Christianized. Who knows whereunto this would grow, unchecked? The simple truth is that when the missionary has once pointed out to a heathen Christ's law of monogamy he can no longer plead ignorance of the sin of polygamy, nor refuse to renounce it as a follower of Christ.

4. In the fourth place, the case of excommunication mentioned was doubtless right and proper, but the reasoning in regard to it is clearly at fault. The *fact* of polygamy, by common consent, is to be reckoned a *sin* in all cases; and the application of different and unequal rules which make fish of one polygamist and flesh of another, a sin if entered into after baptism so grave as to incur expulsion, but "permitted to those who had entered into it before baptism"—such ruling is, from the nature of the case, so manifestly unequal and unfair that it is not strange that experienced missionaries reject and deprecate it as working confusion. We are indebted to the Moravians for this wretchedly fallacious prac-

Convener:
REV. W. A. J. MARTIN
Brantford.
Cable Address: BUTEROS.

Presbyterian Church in Canada
FOREIGN MISSIONS COMMITTEE
(WESTERN DIVISION)

REV. R. P. MACKAY, D.D.
Secretary.
REV. A. E. ARMSTRONG, M.A.
Ass't Secretary.
89 Confederation Life Building
Toronto.
Phone Main 3783.



Toronto January 9th., 1908.

Mr. Robt. E. Speer,
156 Fifth Ave.,
New York City.

JAN 11 1908
MR. SPEER.

Dear Mr. Speer:-

Yours of Jan. 3rd. has been received. I have just returned to the office after a long absence and this is one of the first letters in my hands.

We have no regulations as to the admission of polygamists to Mission Churches. Some years ago the Honan Presbytery sent the question home to the Committee with a request that it be submitted to the General Assembly for decision. The Committee thought it unwise to raise so difficult a problem in the Assembly, which so few in Canada could intelligently discuss, and, accordingly asked the Presbytery to exercise their own judgment in the matter. The Presbytery afterwards acknowledged that it would have been a mistake to thrust such a problem into the Assembly and Home Church. The practise in the Honan Presbytery is to baptize polygamists but not to receive them into office or employ them as church agents. Every man who is baptized is asked to give his own honest consideration to that question and to reach his own conclusions as to what his duty might be. Very few cases have arisen. In two cases the problem is solved by the death of one of the wives. Just now the most useful man in that Mission is a polygamist. No other man has been so instrumental in bringing so many into the Church and no other man can so effectively address an audience. They would like

Speer.....2

very much to employ as an agent, for God is manifestly using him, and yet he has two wives. Both have become Christians and are consistent members of the Church with himself. This raised again the question in the Presbytery whether or not a man who is so manifestly used of God ought not to be used by the Presbytery.

I enjoyed the trip very much and perhaps nothing more than intercourse with your missionaries in North China. Some weeks spent at Poi Tia Ho gave me an opportunity of becoming intimately acquainted with many of them. They are a splendid lot of missionaries.

Trusting your outlook is more and more encouraging,

I am,

Yours sincerely,

Dict.M.B.A.

R. P. MacKaye

Washington, D. C.,

Jan 8, 1908

Compliments of 1908

JMS

Washington
SEVENTH-DAY ADVENTIST
Sanitarium
Takoma Park, D. C.

My dear Mr. Speer

Robert E. Speer, M. D.,
Res.
Sec. F. M. Ch. U. S. A.

JAN 10 1908

MR. SPEER.

My dear friend: your letter of Jan. 2,
came by due mail.

The information which you have
undertaken to gather will be most ac-
ceptable & valuable. Doubtless, the over-
whelming weight of influence is with
us. But the crass ignorance, seems to call
for a campaign of education rather than
of exhortation.

As to the S. C. Synod, I'll give you,
in a word, the exact situation. At New-
York, last August, Mr. Grier & I met, & appointed
a friendly interview at which it was understood
that the case would be brought before his Presbytery,
& both were favorable to its going up to the G. A.
Board decision on its merits. Neither of us knew
when his Presb. would meet, but on learning of
that it would meet Sept. 17, in order to save
the time limitation of a year, the case was
laid before his Presb. in the document sent

After my friend Mills & Grier appeared before the judicial committee of the St. Presb, Mills asked him if he was satisfied with the line of procedure agreed on. He said "yes". Mills thinks his course before the Synod was inconsistent. He was at law with the result & has since gone into the paper. And if you have been reading the "Southern Presbyterian", you have seen his defence. Indeed, he has gratuitously turned on myself with the charge of inconsistency in bringing the charge before the Synod, referring to my book p. 58, where it is said that according to the Mobile action of 1904 the Presbytery in such cases is "virtually disarmed" of its original jurisdiction. He ignores the "if", thus converts a hypothetical into a categorical premise, & by this fallacious change of premise argues that I am inconsistent in appealing to the Presb. for such discipline. I think I can understand how a man conscientiously capable of such a freak can likewise ignore the plain teachings of the constitution of the Church & of our Lord himself on this subject. The argument of the text would seem to be intelligible to a child, that the Mobile action, "if" valid would disarm the Presbyteries of the constitutional power of original jurisdiction in the discipline of ^{their} members, & hence it is invalid & suicidal as subversive of the very constitution of ^{our} the Church, this looks to me like a wilful perversion.

But you must excuse me for presuming that you will read all this. The S.C. Synod simply found the record of the S.C. Presb. incomplete & sent them back for completion. I think it should have instructed the Presbytery to issue the case. Of course the case will come up in the Spring meeting. I feel a little dead about completing my work. The case is unequivocally & unambiguously before the Church, & in the hands of its Courts, after 4 years!

St. J. E. Courson is or was but Dr. Keet is a member of J.C. Synod.

I am at a delightful Sanitarium in the woods, about 7 miles from the city, & my wife who was confined at Montreal. God bless S. S. Lewis

you. As my wife was seriously ill, a very competent member of the Presbytery who had graduated from my classes at Columbia & who agreed with our views, kindly consented to act as prosecutor ~~for~~ ~~the~~. When the case came before the Presbytery, it was at once referred to a judicial Committee ~~which~~. That Com. called brother Grier & my attorney into a consultation in which it was agreed that the Presbytery should act on the case ^{by reference or} judicially, & then ~~that~~ Grier be requested to allow an appeal or reference, as the Book provides, to go directly from the Presb. to the G. A.

The Committee reported to refer the case directly to the G. A. When this report was submitted, a motion was made to decline to entertain the charges as the G. A. had already passed on the subject. Mr. Grier was asked if he cared to speak on this motion. He did so & the motion was adopted. The case was then taken to the S. C. Synod by complaint; & the regular steps of consideration & trial were entered upon. But when the response of the accused was called for, there was no record of any response. At once the proceeding was annulled & the case was referred back to the S. C. Presbytery to complete its record. X This is the skeleton of the situation.

X This case rests on a confession

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YEAR BOOK OF PRAYER

May 1st, 1907.

RECEIVED

MAY 6 1907

MR. SPEER!

Mr. Robt. E. Speer,
#156 Fifty Ave.,
New York City.

Dear Brother Speer,-

I thank you very much for yours of April 17th enclosing the letter in regard to the proposed Persian Mission. I am glad you state the matter so fully and so frankly. Your statement, I think, will enable me to satisfy the parties who have been agitating this matter that their plans are ill-considered and impracticable.

I noticed the letter from yourself, Dr. Brown and Dr. Ellinwood quoted in Dr. Laws' recent pamphlet. The doctor has plenty of leisure and, unfortunately, plenty of money with which to prepare and issue his pamphlets. A good many of my friends have expressed the opinion that this last pamphlet is utterly unworthy of any notice on my part, and I am inclined to agree with them. He could not get entrance to our church papers with any such style of controversy. I cannot, therefore, answer him in the church papers, and I am not provided with the means with which to issue pamphlets. I am much mistaken if the views which you and Dr. Brown and Dr. Ellinwood hold with reference to the proper relation of churches established in Mission Lands to the mother church differ in any vital point from the view which I hold and have advocated.

As for Polygamy, I am neither the practitioner nor the apologist for that iniquity. I have never expressed the opinion that the per-

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R.E.S.

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S.H.C.

son living in polygamous relations should be admitted to the church by baptism. The position which I took in my correspondence with Dr. Laws on that subject was that the missionaries, who are acquainted with all the circumstances of such cases as no one else can be, are the best judges of what would be the best and most effectual way of dealing with the matter, looking always to its ultimate abolishment. I have not been able to see that it would be a wise thing to issue a proclamation that the Chinaman, or the native of India, living in that relation, and who should offer to unite with the church, and who might or might not have sinister motives for so doing, could qualify himself for baptism by "repudiating" some of his plural wives, when his repudiation of them might be the infliction upon them of an injury worse than death. If our General Assembly should see proper to forbid the administration of the ordinance of baptism by any of our missionaries to any polygamist, under any and all circumstances, I should not object to such action at all. It is a matter concerning which I feel that responsibility rests on the Assembly and not on any executive officer or agency. If the Assembly should do this, I am personally of the opinion that it ought still more strenuously to forbid its administration to one who would "repudiate" the plural wife, unless such repudiation could be made without turning her into the street or causing her to be outcast from her own family and violently separated from her own children. I should hold, of course, that wherever the reconstruction of heathen family relations on a christian basis could be made without the perpetration of any cruelty towards the weaker party in the case it ought by all means to be done, and, no doubt, would always be done. I know there have been differences

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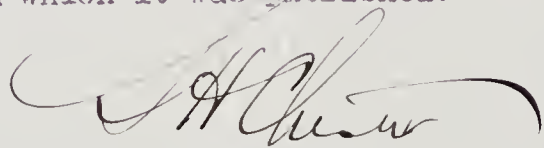
-3-

S. H. C.

of opinion among the wisest administrators of Missions, and also among the best and wisest missionaries, as to the best way of dealing with the difficulties of this perplexing problem. I would add that only two cases of the baptism of a man with more than one wife have ever occurred in our China Mission, both of these at one Station. Our African Mission baptized several among the first converts having more than one wife, but have since taken action as a mission against receiving any more polygamous members.

I did not mean, however, when I started to write this letter to go into this matter at any length. If you did not see my article in the paper, which was the occasion of Dr. Laws' pamphlet, I would be glad to send you a copy. I would send it without waiting, except that I will have to have it type-written, inasmuch as I have not been able to get copies of the paper in which it was published.

Cordially and fraternally yours,



Sec'y

India.

.....

- : BAPTISM OF POLYGAMISTS : -

.....

- : B A P T I S M O F P O L Y G A M I S T S : -

----- : -----

Shall the Synod of India authorize its members who are missionaries of the Presbyterian Church in the United States of America to baptize polygamists, with their wives and children, when they profess conversion?

I put the question thus because substantially in this form it came before the last General Assembly.

In the year 1875, the Presbytery of Kolhapur overtured the Assembly in the following words— (See Minutes, p. 507) The Committee on the Polity of the Church answered, and their answer was unanimously adopted— (See Minutes of 1875, p. 507).

In sending its memorial, or overture, to the last Assembly, the Synod of India was a unit against the action of the Assembly of 1875; but it divided on the question of baptizing polygamists in some circumstances, while they retain their wives. The vote was 43 to 10, a strong majority favoring the baptism.

Other portions of the Church having missionaries in countries where polygamy prevails, are deeply interested in the question now before our Church. A Secretary of one of the Missionary Boards with whom I have communicated (Dr. Cobb of the Reformed Board), expresses the hope that the Committee of our Assembly may be able to arrive at conclusions that will be of service to other than our own missionaries.

Dr. Judson Smith, of the A. B. C. F. M., writes:— "I certainly hope, with you, that all Missionary Boards and Societies may be able in this matter to see eye to eye, and I cannot imagine a condition of things which will lead any of our societies in this country to reverse what I suppose to have been the uniform practice of our Missions up to this time."

In the Indian Evangelical Review for April, 1885, there was an elaborate article by Rev. J. J. Lucas of Allahabad against the baptism of polygamists, which was afterwards published in pamphlet form. He would not baptize a man with more than one wife. If, however, either of his wives should wish to leave him, returning to her Hindoo or Mohammedan relatives and friends, or should prefer to support herself, let him try, with her consent, to obtain a legal divorce, which would not be difficult, both consenting, and come with his one wife to receive baptism.

To this the Rev. C. W. Forman, of Lahore, replied in the same Review, but six years later, advocating the baptism of polygamists in some circumstances not allowing them to put away any of their wives. This also has been published in pamphlet form. And to this Mr. Lucas replied in a short pamphlet. The ~~three~~ three are here.

Then followed the Synod of India, November 1894, and the overture to our last Assembly— the result of long discussion. It closes with the request that the Assembly will leave the Synod free to act as it thinks best in every case.

The overture was referred by our Assembly to the Committee on the Polity of the Church, consisting of 11 ministers and 10 Ruling Elders. They reported and the report was recommitted. Finally they reported recommending that the whole subject be referred to a Committee consisting of two ministers and one elder, to report to the next Assembly, and this recommendation was unanimously adopted.

Thus ~~xxx~~ an Assembly of five or six hundred members and a Committee of 21, in its wisdom, or unwisdom, turn the whole matter over to three men, and through them to another Assembly. In view of the knotty question referred to Dr. Craven, George Junkin, Esq., LL.D., and myself, I call upon to come to our help.

I have in hand a printed communication from Dr. Warfield, of Princeton, suggesting the possibility of polygamy having been in the Apostolic Church, and one from Dr. Craven, in manuscript, sustaining the same interpretation of Timothy III. 2, 12, and Titus I. 6. Moreover, Dr. Craven's letter takes strong ground against directing or allowing a polygamist to divorce any of his wives as a condition of baptism. He must be their husband in all respects, as the law of polygamous countries requires.

In reference to the matter of putting away, we are of one mind; but not in the interpretation of the passages from Timothy and Titus, or the inference from them. For if there was poly-

gamy in the Apostolic Church, by a similar interpretation of 1 Timothy V. 9, there was polyandry.

In addition to the helps already ~~mentioned~~ referred to, I have the published Report of the discussion of this perplexing question by the Centenary Conference of the Protestant Missions of the World, held in Exeter Hall, London, June 1888. Thirty pages, from 51 to 81, are given to speeches made Tuesday, June 12th and Friday evening, June 15th. Thirty gentlemen, representing about twenty different societies, equally divided as to numbers, shared in the discussion. I have analyzed their speeches and have the results, with the many varieties of opinions and judgments, here:

- I -

There are four different views held as to the validity of polygamous marriages--

2. The relation is valid under the laws of lands where polygamy prevails, and is morally binding on husbands. But if any depart, let them depart. 1 Cor. 7: 15.

1. ^{relation} This is invalid from first to last, in the only sense in which we have a right to deal with it. Rev. J. A. Lefevre, D.D. Southern Presbyterian Church.

3. The first is the only wife.

4. Any one of many that is finally selected is the true wife.

- II -

The different methods of dealing with polygamists applying for baptism: Of course, they correspond with views as to validity or invalidity:--

1. Put away all, caring for them, and then chose [which one to marry.]

2. Put away none, but live with them in full marital relations.

3. Put away all but the first--- though they are mothers, and the first child^{less}--- but care for the others, or get them married, or see that they are.

4. Put away all but one--- the one especially loved--- and care for the others.

- III -

The entire Synod of India now agree in holding the marriage of polygamists as valid and binding in the fullest particulars, according to the covenant between the parties. The second and third wives come into the relation with that understanding, and the first wife, if mature enough to understand anything about the relation--- or her parents negotiating for her--- knows that the man whose wife she becomes may afterwards take other wives. Sometimes the taking of others occur on the same day.

The Committee appointed by the Assembly is very sure to stand together so far. I give an emphatic sentence from Dr. Craven's letter: "He(the polygamist) may not repudiate in any degree any one of those who chose to remain." 1 Cor. 7: 15.

- IV -

The reasons for baptizing polygamists, as I understand them, are the following:

1. The inference from 1 Timothy 3: 2, 12, and Titus 1: 6, already noticed, and the fact that there was polygamy in the Old Testament Church.

The question is asked with some confidence, "Would you not have baptized Abram after his marriage to Hagar?" and "Jacob after his marriage to Rachel?"

2. The boast of our Church as to the single term of Christian communion— a credible confession of faith in Jesus Christ.

3. The discouragement of believing polygamists, and the danger of their lapsing into paganism or Mohammedanism. So, too, the growth of the Church would be limited.

4. The fact that a large majority of the missionaries on the ground, in India, favor the baptism of polygamist.

For these reasons it is hoped the Assembly will answer the overture from India favorably.

- V -

On the other hand, I would

1. Recognize the difficulty of the subject, and the need of prayer and patience, in order to a right solution of the matter.

2. God hates putting away. Therefore I think the Assembly should not sanction or permit divorce as a condition of baptism. Yet, if any wives chose to depart, let them depart. The husband is not bound in such case.

It is claimed that in many cases, heathen or Mohammedan wives would rather depart than live with Christian husbands, and that in China and Africa they have no difficulty in finding other husbands.

3. Polygamy was tolerated, but never approved, in the Jewish Church. In every known case, from Abram to Solomon, it was the cause of great evil and misery. If it could be proved that there were cases of polygamy in the Apostolic Church; the fact that bishops and deacons were required to be monogamists proves that polygamy was not in honor.

The suggestion founded upon 1 Timothy 3: 3, 12, and Titus 1: 6, I think unwarranted. It seems to me much more reasonable to suppose that bishops and deacons were not to be chosen from those who had divorced wife after wife— so common in those times; and that widows must not be cared for by the Church, if, like the woman of Samaria, they had been the wives of many hus-

bands. For reasons implied in this statement, I think no polygamist should be baptized, and that the Assembly should say so.

4. I would cordially approve of baptizing the wives and children of polygamists, when they are willing to confess Christ.

- VI -

What shall be done with polygamous converts?

1. They should be carefully taught the New Testament law of marriage and divorce.

2. They should be instructed in regard to the duties they owe to the wives they have married.

3.

They should be made to understand that the Christian Church is a unit. Polygamy in any part of it defiles the whole body. It wounds the body of Christ more deeply than letting them wait until they can come into the communion of saints, prepared to take their place in any Christian Church in all the world; or they may wait till, as believers, they are called to the country where they neither marry nor are given in marriage.

4. Polygamous converts are confessedly ~~few~~ few. Kept out of the communion, on account of their ~~polygamous~~ polygamy, they will be a little company, and ever growing smaller and smaller. To admit them to baptism is a temptation to take all the wives they wish to have, before applying for baptism, knowing that they cannot do it after they have been baptized.

5. It would be a hurtful condition of the Christian Church in all the world to have in it two classes of Christians differing as widely as polygamists and monogamists.

6. Polygamists who are enlightened enough to wish membership in the Christian Church, can be taught the duty and privilege of sacrificing their preference to the aim and purpose of Christ and his people, to establish the Christian Church in the whole world on clearly revealed Bible principles as to the relation of the sexes in the Christian family.

7. They know, or may be told, that as a nation, we have kept a polygamous people from statehood for years, until at last they have come to terms; and that our Assembly can hardly be consistent in making the Church more open than the state has done.

8. Moreover, and finally, in the present line of thought I think it perfectly legitimate to comfort believing polygamists

by the truth that their relation to Jesus Christ by faith, and to his real Church, which is his body, the fulness of him who filleth all in all, cannot be destroyed or endangered by the wise action of the Church courts keeping them for the time, and for reasons, waiting for open and visible connection with particularly visible churches. Call them by what name you please, "Catechumen," or "an open court," or by no distinctive one, but do not baptize them. It is worth observing that one form of the great commission has these words appended to it, by Jesus himself, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," the lack of faith being the only condition of condemnation-- as if the Saviour anticipated the condition of things in polygamous countries-- Faith, and its sacramental symbol the full requirement: but faith alone with all that flows from it in character and life, the essential one. Baptism no more essential when it ought not to be administered, than on a lone island where it cannot.

- VII -

There is a view of our subject broader than the one to which I have limited myself thus far; I add a word about it.

1. The vast importance of a consensus of opinion and practice in relation to the baptism of polygamists. I think our Assembly should try to secure it.

2. I hope to secure from our own Board, and, as far as possible, from other Boards and Societies, some expression of opinion and judgment, looking toward such a consensus, before meeting the Committee of the Assembly on the 28th instant in Philadelphia.

3. I think our Committee should make haste slowly, and that the Assembly should allow time to effect this important end by correspondence, and conference, if necessary.

Mr. Robt. E. Speer,
Secy.

~~DM~~

Dear Sir: About a year since I was favored with a letter from you touching polygamy in relation with the Church of W. It was of great service & I used with proper credit your views in the 2^d C. Council.

You then kindly offered to render any service in your power, the overture on this subject was turned over to an ad interim Com. which is to report to the Synod of W. that will meet in Richmond, Oct. 26. ¹⁸⁵⁵ Your views exactly accord with many among us & we aim at bringing our Southern Branch Church to that position. I have written for that Synop. volume in the Missionary Rev. of the World, pub. by W. Wagnell Co, but have failed to get it. Nor have I yet seen the Report of the former meeting of 1858(?)

I am about to ask a service for which I will cheerfully pay.

Could you let some one to work to gather for me the positions of

the several Protestant Churches on this
subject, as shown in their practice &
printed matter; & also the probable num-
ber of polygamist members of pro-
testant churches in mission fields.

I wish to use the material in the
Synod of Pa. next month & also in
the Gen. Assembly of the U.S. next May. ¹⁹⁰⁶

^{Chairman of the}
The Com of 5 is now at work
on my overture, a copy of which
I will inclose.

I feel sure that you can have this
done for me better than I can do it.

If you think it would be
worth my while, I'd willingly go to
N. Y., as the subject is so vitally
important & an interest in it is
swelling up among us.

We have a good prospect of carry-
ing this matter; & any help you can
give will be appreciated & objective

Washington, D. C. } Most Cordially
1733 Que St. }
S. S. Laws
Sep. 25, 1905 }

Washington, D.C.,

1733 B, N.W.,

RECEIVED

SEP 13 1907

Sept 11, 1907

Mr. Clegg

Mr. Clegg

My dear friend, Robert E. Speer:-

I enclose a document which will be very intelligible to you, as you know so well the history of the case.

See pp. 10-11, 16, ^{of Pol. & Citizenship} -18 for a notification that if the remedy sought should not be attainable by the administrative procedure, there resort to judicial process was the alternative in reserve.

The case, as stated seems to be providentially complete & pacific. It will be placed before the S. C. Presb. at Savannah, S.C., which meets there next Tuesday, Sep. 17, 1907.

Mr. Speer & I consulted & agreed to see that the case is carried up to the G. A. next spring on its merits. There is no admission in it & vice versa, unless injected by some evil demon, or our wishes.

I think that I have got the case in good & eloquent form without weakening it - indeed rather strengthening it, by eliminating the personal element.

If the case as stated pending were sent to Missions Board & Coles, would it likely call forth any expression favorable to a whole soul stand? See me!

Cordially S. S. Lewis